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Must Remain in
Transcription Room

Mr. N; There will be some people coming late do you think, Robert?

Robert; I don't think so.

Mr. N.; Well.....we can probably stand it, huh, when the bell rings. What will we talk about tonight?.....Who is it?

Mark Oberon; Mark.

Mr. N.; Yes, Mark.

Mark; I'd like to ask a sort of a technical question...in relationship to the Law of Seven and the Law of Three, I've been able to ponder the thing, and, ah, see it in terms of the musical scale with the seven tones; in the seven is also the basic triad which is the structure of music. Then as far as the rainbow is concerned, the breaking down into white light, again are the seven laboratory stages, and corresponding at the same point that in the musical triad, at points one, three and five of the scale, is the basic triad of color; red, yellow and blue. And, ah, so this is what applies to a visual, and this applies to an audial. Now, I'm wondering if there is any other way, and I've been pondering this for some time, to see the law of seven, and the law of three in relationship to the three other senses we have, such as smelling, touch and taste. And I can come up with nothing. And, ah, I wonder if you could explain why, ah, you can't see it in that sense, or if it is, or what, or so forth. Like in touch, goes from hard to what? Nothing, so to speak. Is this something you have to .....ah

Mr. N.; The other sense organs are not sensitive enough.

Mark; I don't hear you, sir.

Mr. N.; The other sense organs are not sensitive enough. If one actually with smell in particular, could distinguish a range of smells you would also find that there is a difference in the gradations, the

same way there is in light. But we have no measure for the particular apparatus. It is not like an organ, like an eye or an ear. And for that reason it is simply a general reception by means of either smell or even touch, which is there, and we know it, and sometimes its strong, and sometimes its weak. But you cannot measure it because it is not sufficiently developed to measure it accurately like an eye or an ear is. So mentally one can assume that it is there. But it doesn't help very much when you don't know how to prove it for yourself. I think it is much better to see if one can actually develop the sense of smell and the sense of touch to include much more than just a high and a low. And if there are gradations which then can be attributed to different substances causing either a smell, or a substance that has a different kind of touch or feeling that one, whenever one has a sensation, that then one can make a whole range and distinguish between certain things, that is, either a little bit more or a little bit less. The difficulty in the measurement is that there is no distinction of going over from one into the other. The same difficulty applies to sound. We are used to a sound on a piano in order to have an octave, but there is very little of an octave on a violin. And whenever you have a stringed instrument, although you can play individual sounds, they slide over from one into the other. And that is also a limitation as far as the sound is concerned, that there is an instrument that gives one not the gradation itself, but a certain evolution of the progress of when you move your finger on up and you change the rate of vibration. After all, I think it is nothing else but an arbitrary measurement. I think it is in order to find out a little bit more about what is the nature of the kind of sound or the nature of man, that we start to distinguish between certain fundamental differences as represented

by a color. But when you take it on the basis of the rates of vibrations of light, they also go over from one into the other, and there is a gradual change even if you change it with one vibration rate, it already makes a difference in the color itself. And the person who is more sensitive to colors will never know by the sense as indicated according the law of seven. I think there are good examples to illustrate what is meant by the law of seven ,if one starts to apply it in the direction of progress of which one has an experience oneself, and that then this particular progress is subject to certain stepwise changes, so that when I know that I am in a different place, I remember how I was when I was at the place before. But also this changing over from one place to another, in progress, either in Work, or any kind of progress in the sense of ordinary life progressing towards the manufacturing of certain things, one starts to pause at certain times, and looks backwards to find that you have left where you were and you are now at a new place. But the change itself was also gradual. I don't think that the law of seven is really a good illustration to indicate what actually takes place. Only we use it in order to understand a little bit better how it might take place. One can argue about that because I don't think the law of seven is really the do-re-mi. The law of seven is the gradual change from do to fa, and there are certain, you might say, cycles inherent in that triad and for simplicity we call them do-re-mi. And then one says yes, I know there is a change from one to the other. When I am in the other I realize there is a difference from where I came from, but that going from do to re is a gradual change. Very much the same is if I go from the periphery to essence, that there is also a gradual change, and I don't know where the difference is, but I know that there is a difference after I've gone for some time, comparing it to where I started, and I can say that is a stepwise way of doing it. It is not

at all. But as I say, we use it..It is another thing ~~that~~ when there is a "fa" in it, because then something different has to be introduced and I know that this do-re-mi is something as a triad which I, for simplicity's sake describe as a triad, but there is a difference between the first triad and the second triad, and they are separated by FA, and I call it a law of seven, but what really is there is a law of three. You understand what I mean by that.....because you see, one is apt to become a little bit too theoretical where the law of seven exists as stepping from one place to another. If you take the system of the elements, which is also, according to Mendeleev, or..... arranged in certain levels going from hydrogen up to the seventh place in chlorine and then starting again underneath hydrogen, and so forth, you have there also a certain law represented by seven elements on one row and rows below it and constantly increasing in atomic weights. There is a little bit of.....

Mark; Is this the standard chemical chart you are referring to...?

Mr. N.; Yes. yes. The regular system of the elements. There are seven groups. The interesting thing there is much more distinction in that particular separation than there is in the law of seven as applied to either light or to, to sound. And that is because one element differs from another in the number of valences ~~that~~ it has and which determines the reactivity in the chemical sense. So that there is definitely a step between the first and the second one, when the first row is made up of certain columns, the first column is only one valence, the second is two.....

Mark; I don't understand that word...valence.....

Mr. N.; 'valence' means a valence, the ability to connect with another one, that is, when there are two elements or molecules together, they will join when one has one valence, and the other happens to have an opening into which this one valence can fit. By a valence is

meant the possibility of an element to connect and combine with other chemical substances. They are made, or rather, they start because of a configuration of the electrons around the nucleus. And whenever there are eight electrons that particular cycle is closed. When there are seven, there is an opening and if that is in contact with another chemical that has only one electron, there will be a chemical reaction and the two will connect and combine with each other. So the arrangement of elements in accordance with the law of so-called seven, a system of elements, is definitely based on an addition of a valence to each column and that again, it is an interesting system because the valences in the first four are going up in positive value, that is hydrogen is the first column, barium is the second, aluminum is the third and carbon is the fourth. It means that they have more possibility of affinity towards other elements and it runs up in a positive sense because the valences going over from the hydrogen up to carbon increase in valence up to the level four. The continuation of that would be number five. But five is an indication of something else existing which because of its five positivity is equal to three negativity and then it reduces with two negativity and one negativity which are the equivalent with five, six and seven. So that afterwards when you connect this that it is like the carbon being an optimum value and then again reducing to that what becomes chlorine, that is the last one of the seven. And the seventh is then again connected at that particular state with the next one in the next row. It is very difficult to indicate it if you don't visualize the system as it is. But the interesting part is that it runs up to a certain maximum, as carbon, which is the center of organic life, and the one immediately below that is (silicon) and that is the essence of inorganic life, and that this particular relationship represents

the phenomena and also does represents, to a certain extent, neumona; neumena and that the division is ONE, TWO, THREE up to FOUR, forming a triad stepwise, and again, FIVE, SIX and SEVEN, forming the second triad, which is then the law of seven in the ~~particular~~ periodic system. I say that it is a better example than either light or sound. But it still is subject to certain discrepancies; and for us, in order to clarify our thinking about what takes place in the phenomenal world, we simply assume that the law of seven exists. It is not in reality, it is not in truth, it is an evolutionary scale which is broken at one or two points. at FA and at SI-DO and as soon as you start thinking about it, you will have to admit that the law of seven will not give you the final answer. I hope it confused you enough.

Mark: I was wondering if also you could recommend to me, a, ah, this periodic scale, this chemistry thing, a book sufficient for a layman, which would have this laid out and which would explain it in terms of layman.

Mr. Nyland: Where's my story on elementia?

Miriam: I was just thinking about it.

Mr. Nyland: I called them shoeboxes. You can read that. The City of Elementia it's a story that has to do with chemistry, explained for children.

Mark: Is it compiled in a book?

Mr. Nyland: Umhu- it's not published. Private collection, in the form of a manuscript.

Mark: Whom do I have to see?

Mr. Nyland: Miriam.

Mark: Miriam? All right, I'll see Miriam-thank you.

Tom Records: Along these same lines, I recently read that it was suggested that the trinity is really a variant on the quatrinity in which the devil has been eliminated, and I couldn't help but notice that in, um, written reports of some of Gurdjieff's early meetings, he

sometimes spoke of four bodies and not of three. I'm wondering if his ideas changed on this or.....

Mr. Nyland: No.....there is a law of three and there is a law of four and they are related in the totality of twelve.....so that twelve is three times four and four times three. If you take the Zodiac, it can be divided into two crosses and a set of four triangles, and each sign is related to another sign and they are divided by means of one cross in accordance with the cardinal cross, that is Aries and Cancer and Capricorn, wait a minute, let me see for a moment that I don't mix them up.....Aries, Cancer Libra and Capricorn is one cross. The second cross, I forgot exactly if they call that the steady becuase it is one sign removed from Aries, it is also a cross sign. Those are four combinations together which will make the cross and then the four that are triangles are the signs in accordance with the four light(sic), air, fire and earth. The Aristotelian. Well the combination between the three and four is when it is a totality like the twelve of the zodiac, it becomes one unit, and that then is dividing it one can go in the direction of the law of three, or in the direction of the law of four. Now, in order on a lower plane, to connect the three and the four together, sometimes the three become one as and as one is counted as number four. You see, whenever there is a progress from a triad to the next one, that which functions as the motivating power between the first triad and the second, is the combination of the first three becoming one, which is then called four. And the question of the bodies, if one has three bodies and they are connected all together and fused into one, it forms, of course, another body, which contains all three. It would be a fourth body, but it is made up ~~of all three~~ of the other three. In exactly the same way, if I take the three as units for the Zodiac, and I multiply them in this case by four, then then the totality of what is represented by twelve contains all the bodies, either of three or of four and then I am

back again in the unit, which in the astrological sense is a unit for our ordinary system of the ~~of~~ our solar system. Ultimately going up, it doesn't matter if you start with three ~~or~~ and four because you end up in the same way as a unit of twelve. But if you go down to ~~another~~ a lower scale, you have to start to develop certain ideas that can to stand on its own, and whenever you talk about a phenomenal world, certain forms will take place as the result of the law of three or the law of four. The Law of Seven is three and four together. But it is a strange combination because it is not multiplication, it is simply addition. Whenever one has anything that belongs to either the four as a circle, which I now divide into four sections, and I call them quadra, I'm then living in which Gurdjieff calls the 'All-Quarter-Maintainer World' and it is quiet definitely that image which is applicalbe to earth which I now apply to the heavens as a whole assuming that the totality of a circle is still there in the same way as I would like to realize it or actualize it in ordinary life on earth as a circle. And as I say these definitions really overlap to some extent, but it is of no particular value when you come further up where it all joins together into one. And sometimes the one phase and sometimes the other is much more important. For instance, if you take the Aristotelian idea of the four elements, gradually out of that four element combination, there were eight totally, and after the eight there became twelve dependant upon the relative value of the original four. So that then the law of three became the three times four, so that that what then became noumena was using the phenomena of the four. The result again was twelve, and numerologically, it was again three. You see I think it is very interesting to fantasy a little bit about it, that one says, yes, this is one center and another center and another center, the totality of the being comprising the three centers is quite definitely a different kind of a unit and as such it becomes number four. But it is not equal in value. And the four ultimately becomes dependent on the three.

So I think if one wants to understand it from a noumenal standpoint, you have to come back to the three, and that only for the ease of trying to understand it in the phenomenal world, I use the terminology of four, because it is closer to it. Again, it's confusing, isn't it?

Tom: Somewhat.

Mr. Nyland: Well, four comes really from two squared. And the two squared is based on positive and negative as two, as a continuation of this concept, as a law above and below and nothing else. And therefore, the law of four will always remain in the phenomenal world. As soon as it is understood as a result of three plus one, one can go over from the phenomenal world into the noumenal world you see, that is how the relation is; the same way as the law of seven goes over into the law of three if one considers DO FA and SI DO.

Tom; May I ask if you know...did Gurdjieff ever speak of a .... did he even divide the body into the moving and the instinctual parts?

Mr. Nyland: Well, there was a distinction, made at the time, never as clear as Ouspensky would like to make it, and it was partly the habitual way of behaving physically, and the other, as a direction that was received still from a conscious state. Only that is really the difference, that what takes place automatically becomes instinctive, and the what is directed from either the mind or the feeling becomes then ordinary physical. To some extent (.....) simply eliminate in that sense of the activities of the physical body the entrance of one or the other of the centers. And when it is considered by itself, it then, as habitual is without the effect or the influence of the mind. But as far as Gurdjieff is concerned, I don't think he ever made that, at least not that I remember. But, of course it is quite possible that he did, that he did ~~not~~ mention it as far as, during the period with Ouspensky in St. Petersburg. I'm almost certain he did. But you know it is always a difficult thing to distinguish between the activities of the body because that what the body is doing

isn't doing it because it wants to do it on its own, and is it a requirement of the body, or is it something that has been reduced as originally and the effect of the mind on the body, which becomes habitual has excluded the mind (?) I think it is very difficult to trace that because what is instinctive in me. And of course there are different theories about it, also that it is instinctive is linked up with the reality of myself, so that what I call instinctive now, that I don;t even need my mind for it but that it was originally meant to be as an expression of life, without the benefit of any of the centers and it became purely physical. As a manifestation. And it is only afterwards with acquired characteristics I think that the mind started to play a part in dictating or telling that what the body ought to do and the same with the feeling. As far as evolution is concerned for the development of man, he was originally a body, and there was very little of either his feeling or his mind and its only after he started to breathe that there was the development of an intellect and a feeling. And even on an ordinary lower scale when you represent the man by the six squares, that that what was the front part simply is the physical body in its embryo, practically up to the moment of birth, and that after that when it starts to breathe that then it goes over into the intellectual capacity of the mind not only formulating but becoming a little more pondering and that also then it, it is formed, after that going down this side, after the bridge has been crossed, after that in the LA that there is the feeling center starting and then it goes across again towards the front of the lower level and becomes sex organ. And those are developments that are much after the totality of the body is ..... . So during the period when the other centers are not developed as yet, the body is still breathing....is already breathing and that that when then becomes most important for a young child is the body only, and after some time the intellect starts to function, and then the feeling, and then the sex. So you see it may

be quite possible that as a remnant that that what was there already and what was there before actual birth is an instinctive function. And what afterwards started to grow after the breathing started became ordinary physical. Well, that's a lot of, ya Mary, lot of theory.

Mary: That's not.....

Mr. Nyland: No good.

Mary: I've been feeling, I've been seeing myself, or feeling that I've been getting more fearful and harassed lately, and I, I can I don't feel it's out of my control, I feel like I can, I want to work with this, but my body is, I feel like my body is being played on, maybe, by things around me.

Mr. Nyland: Hemmed in?

Mary: Yes, like I'd like to do something with my body, either do something to it,

Mr. Nyland: What is the fear, why are you fearful, about what?

Mary: I think the air is contaminated and the food.

Mr. Nyland: Oh, but that is just ordinary thought.

Mary: Yes.

Mr. Nyland: As a result of reading, and you are now more susceptible, you have added to your knowledge, there may be some poison in the air, or in the white sugar.

Mary: Well, people are.....people are.....

Mr. Nyland: Yea, people are people.

Mary: Mr. Nyland: There are so many people here.

Mr. Nyland: Yes, and they are.....people, and they are a little bit, maybe, stupid. But why should it affect you?

Mary: That's what.....

Mr. Nyland: Simply because you see it now and you know a little more, and too much wisdom distracts you and destroys something in you?

Mary: Well, could I.....

Mr. Nyland: I don't understand the fear. If you have fear that you are

living in an atmosphere which probably can produce this, and that perhaps now you are subject to certain things knowing it, and perhaps because of that you will be affected, unhealthy or be poisoned in the end. It's not a very pleasent picture but why fear? It was always that way. It's a little more because there are more cars, and there are a little more sprays for insects, DDT and so forth.

Mary: And the riots and.....

Mr. Nyland: Oh, that is different. Don't mix things up. One is an ordinary condition in ordinary life having to do with food. The other is a sociological condition indicating the state of the rest of mankind. But why would you be contaminated by it?

Mary: Well, I.....

Mr. Nyland: It's not pleasant. One can even imagine driving through Rochester and having a hard time going through it. But you see, this always has been. Only at the present time we cannot cope with it. Sometimes it reaches a little closer home. But the thunderstorm was exactly the same thing for ~~the~~ Or aborigine. There were always, and always have been, forces that were worth more and out of the control of ordinary man. And all now you see is that it is brought to the surface and you discover it. But you don't know how many currents there were Politically practically without you knowing anything about it, how, I would say, you also were manipulated. Too much wisdom is not very good unless you can digest it.

Mary: What should I do with myself?

Mr. Nyland: Keep on living. What else will you do? Wear a gas mask? Maybe we will have to come to that some time. But not yet. Don't be too impressionable. Accept it as a state in which our present civilization is living. And you can deplore it, you can say it is a very low level of existence and why does this progress that we talk about and sometimes, when you are politically inclined, where is Democracy? If you want to agree with the people who criticize the conditions as they are, there

are enough books published at the present time, anyone who has a little bit of a name, or sometimes no name at all who can get certain things published fulminating against everybody. But why should you join that. It is there, it's enough. Leave it. Instead of being affected by that what, as you know, would create fear in you, why would you even expose yourself to it? Let the knowledge that you know it exists simply go for whatever it is worth and you can start to feel sorry about the people who are in that particular kind of condition and you can be very much concerned about the total aspect of humanity as a whole. But it does not mean that you have to be part in it or that you have to be affected by it. You're not lover of mankind as yet, sufficiently, and therefore it is not your business. Your business is to find out what you are and to what extent the difficulties under which you are living now, and perhaps which were not as bad forty or fifty years ago, that to what extent can you now continue to retain for yourself that what is, for you, the foundation on which you can stand. Don't pay too much attention to it and leave alone whatever there is unless it happens to come into your own neighborhood. But if it is only a little bit of heresay which you read in the newspaper or you hear sometime talked about on the subway.....it does not concern you.

Mary: Well, I'm working for the welfare department.

Mr. Nyland: That's good. Then you simply do it with your tongue in your cheek. Let those who want to take care of the welfare and the wellbeing of people that are suffering....if that is what they are doing.....and have to go out and console so and so and give him two quarters, that happens to be their particular job. If that's yours also, then you have to face that condition to the extent that you are in contact. And then you help to alleviate what you can with your means and with the backing of the welfare department. If it is only theoretical , or office work, that you know it exists, leave it to the field workers to fight that particular kind of battle. If the welfare department among the people who are

working there creates an atmosphere of constantly being concerned about the suffering of the rest of the world, you have to steel yourself against that, or you have to go along with it positiviely trying to help and assist in alleviating such difficulties. You can take it either way as a task. It doesn't matter which way you are doing it, as far as I'm concerned, it is completely superficial...it belongs to the earth, and it simply is to help people along a little bit by giving them a little salve. It doesn't change the blood at all but the wounds are there but they sometimes are covered up; particularly by the color of the salve. Why be so much concerned? Simply because it strikes home just a little bit more. And you never, never dreamt or thought about the poor people who had died in Kaka? because of famine. Very seldom, even at the present time, will you consider the war in Vietnam. Never, never have you thought about civilizations that were destroyed by catastrophes. That certain things happened at a certain time, and a whole cities just disappeared like Atlantis in the ocean. It never occurs to you that there also there were people who were living and probably happy or at least let's say, enjoying life and wishing to continue their life, and for some reason or other, another kind of force, higher than they were, they killed such people. And it happens now, only a little bit more newspaper publicity, and you haar it over the radio. And somehow or other it is talked about because people have nothing else to talk about. Don't go along with it. When I am under the influence of poison gas I open the windows to let the fresh air come in so that I won't suffocate. If I allow myself to be taken in by all the different things that are around me, I die. Because that what I get as food is absolutely obnoxious to me and surely is deleterious to my health. It all depends how much I want to let in. If I am surrounded about a bunch of friends who talk lewd language and I stay there and I listen to it, I am at fault. Either I should become a preacher and tell them that they are all damned, or I should leave.

Hamolinadir told the audience what he thought of them, and particularly what he had tried himself to do. And after he had tried everything possible for himself, and was considered among the so-called savants of that particular period, one of them, when he had had his say, he left and started to grow chungari and chungari simply means he started to work on himself. This is the solution. If I don't like this work I can leave it. I can continue to perform, as I say, with my tongue in my cheek, whatever is necessary to earn a couple of lousy dollars, and at the same time, I can work and I can grow chungari in my back yard, and I can eliminate all kinds of obnoxious gases and all kinds of things around me I will not allow to penetrate because I close the door. I,m not at home for them. This is what I mean. You see, I'm engaged in something that is of far more importance than all the rest of the world together. And if the world has to live that way because Soloonensius (? sp.) or higher forces make the world the way it is, and the stupidity of people help to maintain it and make it even worse, it does not mean that I have to become identified with it—if I can find a certain way by which I can stand on my own feet, I can even say, let the rest of the world go to hell; it's not my concern. My concern, is let's say, to go to heaven, or to bring heaven down on earth, and then the realization of my world against the rest of the world, it becomes much more important for me to work on that what is within my means instead of constantly being disturbed. You see, I can understand love of mankind, I can understand the love of wanting to alleviate suffering, I can understand to being a doctor and being concerned because one is thrown out to the people--- suppose I am a medical man in an army, and there I am--- they bring in the wounded and they have to be attended to, and my desire to get a little sleep, and I still am consientious because I have taken an oath of Hippocrates and I have to live in accordance with it; and so I work

and I work and I work, and maybe I fall dead because I work and don't get enough sleep. That I can understand, and if I do that, at least I try to solve the problems of that kind by the sacrifice of my own. But, as long as it is a little bit in my mind, or a little bit of feeling, it has no meaning for me; I just prattle and prattle and talk whatever people tell me. And I listen to them and then when I get into a disgusting mood, it is my stupid fault. You see what I mean. Read Beelzebub. It's far better than to listen to all the stories of development. And it does not mean that it does not exist, I'm not saying, I'm not cold-blooded about the conditions of---------. For me it is a terrible, terrible thing the way it is. But I'm not primarily in a position to do something about that fundamentally. Fundamental cause is the thing that could change it and it cannot be changed by just spending a couple of million dollars in order to save humanity. And use the Peace Corps. But you see, fortunately I need not be concerned, that is still a certain amount of freedom I have. If I were living in another kind of a country, either under Hitler or perhaps even sometimes the Communistic tendencies, and that although I will admit it becomes more and more regulated and it becomes more and more dictated to me what I have to do, in accordance with the rules of the game, or that I belong to the family that I have to do like the Joneses because if I don't then I am ostracized, it's quite possible, you see, that it gets worse and worse, and that maybe I would love to live like Gaugin did on a nice little island somewhere. But so far I still have freedom-----to some extent freedom of speech, when I wish it, and when nobody else can listen to it or need not or ~~that~~ either is not going in the newspaper. I surely have freedom of religion; I have freedom of making my life the way I wish, to the best of my knowledge, I have freedom to exclude what I don't want to hear, I can turn off the radio and don't have to listen to it because whenever Johnson is speaking there is not an order going out that you have to have the radio on and listen to it, thank God.

But you see, aside from that whatever one's own opinion is, one is free to have that, and this possibility for oneself, which surely can exist even in the most, in the most, oh, I would almost say condemned world of being regimented and where one is militarized. Even that, no one will be able to touch your spiritual life. No one. And even if they make you confess that you have said that the world moved around and it doesn't, you can always, for that reason, tell a lie, and not be affected in that what is your spiritual life when it is not your fault. You have to tell a lie. It is simply the reason that one sometimes will tell a lie in order not to be put on the scaffold or to be burned at the stake. In order to continue on life, with life, in life with one's body as a means for the development of one's spiritual being. But you see the accent can constantly be on that what I wish to become and for that I will utilize any kind of an opportunity whatever it may be, regardless of whatever takes place in the Welfare Department. I can still be my own if I am interested in Kesjianian and soul development. So the emphasis should be on that and let the rest simply go ---- it is like a lighthouse.that stands up in the sea in the ocean and the roar and the wave ocean and the waves roll on and sometimes there is a storm, but the light keeps on burning. That is a lighthouse, never mind the storm, it is steady. Let's hope that the light is not blown out. All right?

Mary: Thank you.

Helen: Mr. Nyland.....

Mr. Nyland: Ya, Helen.

Helen: In connection with this ----- fear which I experience living in New York. Ah, having someone burglarize my apartment, and it is something that has stayed with me and it comes up from time to time, and what you said now, I...I...I'm bothered by those outside things that do take place in the world, but not to the extent that I am afraid of that.

However, being alone at night, I will sometimes be afraid that someone might break in and hurt me....and...

Mr. Nyland: Yes, I think that is quite quite human....

Helen: I would like to do something about it though.

Mr. Nyland: Well you...there are two ways. One way has no end...you would try to protect yourself, you will put locks on the door and you will end up by closing yourself completely in, wiring all the doors with electric eye and the window with little (?) so that when you break in the burglar alarm will run off and even at that you won't be satisfied because, nevertheless, they might get in through the chimney and then you will have a gun right next to you which you won't use, because you will be afraid of that instead of the burglar. So, I think, you see it is an end----a road without an end. I think that is quite right that one is using common sense and that if one has a house with 80 doors that at least you try to close half of them. But, you see there is absolutely no guarantee and the question is, how would it happen that it ~~would~~ happens to one and not to someone else? I think one has to look at it in a much more general way. If you are living in a neighborhood which is notoriously, ah, bad, then you take extra precautions. And, of course, it can happen, because one knows that certain things have happened, and therefore you have a little fear that it might happen again. But, ~~usually it won't happen again in the same place.~~ (But you're not always right in the same place.) And still, you cannot help ~~having an idea~~ that maybe it was me that was there--but I wasn't - someone else was there - why wasn't I there? And the thoughts will keep on with yourself until finally you will say--let's open all the doors.

Helen: I do that, Mr. Nyland.

Mr. Nyland: Because, if they want to come in, they come in anyhow. It's not that you have to put a little sign "welcome" outside---don't worry---and particularly when they come, give it. What is it that they would wish? Money, it is all right. But it is the same

way when you plant a garden. They're not always reasonable exactly the same way that birds are not ~~always~~ reasonable. And if you plant some weeds outside the garden, they will go, and go into the garden and not the weeds outside. And you can say they are stupid, and at the same time destructive and you don't understand the ways of birds or animals---why should a racoon only just take a little bit and go to the next and the next and the next and ruin everything instead of eating up what they started to eat. The same way with human beings. Why should they be under the influence of certain things around them which arouses them in a certain way, and then they become unmanageable and pretty soon they've forgotten why they were yelling, and all they do is to knock out some windows here and there and make it dangerous for other people. You set certain things in motion in that way that you cannot control. Now, when you become identified with it, you will suffer with it and you will do everything possible within your means in order to eliminate it as much as you can to take protection including a nest egg that you have a chain around, and it ought to be in a better place---you have to go to the bank. You remember that kind of a picture. IfOn the other hand I open the door----if on the other hand I open myself and I will say, 'what ~~will~~ can they do?' At most they can kill me.

Helen: Ya, but that is the fear that is there.

Mr. Nyland: Ya! that is exactly the point. That if one can become free from that, I would almost say, fatalistically, not knowing at all when one would have to die. One ought to live at the present time that one could die at any time. And it is unfortunate if one would die at the hand of some kind of a burglar who doesn't know any better. It would be much nicer if you could die royally, and be shot

by the king. The final result is that I have to go through a period in wishing to give up that what I now value and to keep that what I know Ican keep without taking it away from anyone else or hurting anyone. So if I start to classify my property in that particular way there is really very little I have because all of it more or less is dependant on someone else and partly because when I , let's say, wear a beautiful dress, I do it not much for myself, but only to have someone else say--'Oh look, it cost $120.00'. If I eliminate from myself everything that has to do with this kind of a vanity, this kind of wishing myself to be what I'm not, this causes the danger because I'm attached to it---Youre afraid of your life because you want to live that life in a certain way, if the accent for wishing to live it is not of this earth, and if the treasures you are building up are in heaven one is living an entirely different kind of life. So that is the other way. Now what is the result? In the one case when I am constantly affected by what can effect me, and I live under that kind of a fear, I will create around myself an atmosphere--- ~~that is, I don't~~ and it is very problematical, if that atmosphere---that is I don't know but I suspect that if I live constantly with something in my mind that might come my way, I will start attracting it. This is the wrong thing. If I am all the time afraid of fire, sooner or later some fire will come. The reason why I happen to think of fire is probably because astrologically I'm adjusted to the possibility of having my house destroyed by fire. This is my makeup. The reason why it comes out as ~~that kind of~~ having a fear is because I am that kind of person who would attract because of my own constitutionality , if you want----if the way I am, the way I am made, will then create the conditions corresponding to what I am. If I'm astrological, the rest of the world is astro-

logical. If I am affected by sociological conditions, they affect me in accordance ~~with~~ to their astrological value and will have hold on me dependant on my astrological chart. And you can see that it is a terrible thing, but it is like like looking for like. That kind of attraction, it is not opposite, it is a similarity of the sameness of that what Gurdjieff calls a law of similarity. That I will be in that what I wish simply because that what I wish will give me the least amount of trouble to be in, it is really the inherency in man as a result of the wish for following the line of least resistance. And because of that attitude that I have that I want to be able to do things with the least amount of energy spent and still have the same, for that reason I will attract that what then in my way of thinking, belongs to me. If I am complaining, I will find in everything something to complain about, and I will become unreasonable. So there you are, in between these two, where is for me the golden mean? To give Mamon whatever is required for Mamon and to give God whatever is required for him. Since God is not as strong as Mamon I ususally pay a little bit more to Mamon. Mamon you know, not Mama, Mamon. And I don't pay to God becuase I don't even know his address. And this is my trouble, becuase when I am on earth, I am attracted by earth, and not only physically, but even feelingly, because it is connected with my physical body. And the only time that I could be free is when my mind could wander around and look at the possibilities of the hemisphere outside of myself and the spheres above me and the level of whatever being that might exist towards the Sun Absolute. And how often do I consider it? How often do I consider God in relation to a world. Unless I am perhaps religiously brought up and I will say God will take care of me, or no harm can come to me because I'm

God's child. And when that is strong, not as an ordinary feeling, but as an experience of oneself, one is protected. You see----Daniel in the lion's den----The poor little Parsifal, a fool and still a wise man. So, what is my attitude? How can I find one and the other? I will need the support of ordinary life to live in, and the necessities for ordinary life I am responsible for, and I will follow whatever I have to with a minimum of expenditures if I can, or reducing my needs to simplicity as much as I can, and as much as my position will allow. I have to say this or that because I live among the ~~roles~~ Romans, but it doesn't have to mean that I have to gorge myself at every meal, and fall asleep (?) So if I stay within that particular means as a foundation, then I can start to grow whatever I wish to grow under my management and one little flower is--"God-forget-me-not". Then I have a garden, and I dare any kind of deer to come and eat it. You see what I mean.

Question: Mr Nyland, I would like to discuss the tape, I believe it is 1107, the twilight tape. Twilight, I had a, I would like to relate something that I experienced after making several efforts and I would like to know if there is any way I can fit this experience that I already know as an experience into the framework of, the--ah--explanation of how to ah---well, first I'll start with the experience--ah--z I had made efforts in a certain direction, ah, to free myself from an obnoxious current, without naming it, I don't know why, what it was, obnoxious is---to me--I couldn't stand it.

Mr. Nyland: You mean it was outside of you and you were affected by it?

Q: Oh, I mean that it was---I ~~have~~ had no idea of what was inside or outside.

Mr. Nyland: Is it a current--did you breathe it---or was it something

as an atmosphere that penetrated?

Q: It penetrated me.

Mr. Nyland: Ah ha---let's say it was something that happened to be outside and you were affected by it.

Q: All right. O.K. Yes. It did not come from me -- I -- yes.

Mr. Nyland: No, no, no --- Whatever may be the source.

Q: I -- ah -- so I made efforts in the direction of -- I was trying to find a weight within myself of an energy level that would balance or at least -- not neutralize because that concept didn't even occur to me -- that I would be -- have anything in myself to dissipate at this point. I depended upon prayer -- it didn't have force with it -- it was just like the mind saying --- but it did put me in a certain state -- and allowed me to know I was a child of God and this was very strong -- But then I knew that I needed more force and I started with this sensing myself and I kept it up for a very very long time, just of sensing, and I had no idea of ah -- if I were hitting the right intervals, I knew it as a concept, I didn't know where it existed-- when I would weaken I'd just say I will do it again and I would reinforce the effort, and at the end, I call it at the end of the effort because I felt the pull toward the center of my presence, and I stayed there in utter amazement, ah, at this, ah, force of energy that was a constant pulse, pulse, it was a pulsation within me, working in me, and I was just amazed by it, but the reason I wanted to -- to me it was the beginning of something. I kept trying to get back to the pulse beat because naturally, while I was there the energy was solely.... that there was nothing else, as a matter of fact that was it.

Mr. Nyland: What happened, what happened to the obnoxious current.

Q: Ah, the obnoxious current, ah just was, ah, completely penetrated

by the particles of light and was diffusing it, and it kept, it started with, ah, the high quality of energy penetrated the other little particles of darker energy, and then it, ah, changed color and it changed in tone, and I knew that it was getting lighter and lighter and lighter. The atmosphere was getting lighter.

Mr. Nyland: You're not going too far afield in trying to describe what actually happened? You know, it is a field for hallucinations.

Q: A what?

Mr. Nyland: A field for hallucination. One wants to have that in order to clarify for oneself; you want to believe it, maybe that is the explanation. I have no fault to find with it. It's quite all right. It will give you at a certain time a satisfaction of facing whatever the particular issue was and if actually the energy coming from you penetrated with light something that was dark -- I don't know enough about it. But what is definitely necessary whenever I am affected, and I know that I am affected by a certain surrounding around me penetrating, that the only way by which I can prevent the penetration is to have enough force within me which simply compels it to be rejected. So, whenever I do an exercise, I might have then as a result of the exercise, a realization, and also a very definite experience of a solidity which will not allow any kind of an outside influence to come in. That is one way. At the same time, that what I will reach by means of sense -- sensing and going around and so forth, when it might take my concentrated effort to do that, I will have less and less to observe me, or to become, to notice that what is the outside obnoxious influence. But the simplest thing is to Work in a very simple way. When I want to make out of my body something that is no longer affected by the outside world, I make my body into a unity

The reason why I receive it now is because I happen to have three different ways of approach and if one is not successful, then they try the other, and on to the third. There are three doors to myself. But now I make something which is a different kind of a unit which has not even a door. It only has, you might say, an inside room where I live. The unity of myself I bring about by trying to make one, and another, and a third center work harmoniously together. When I make an effort to wake up, I take part of my mind, and, at the exclusion as much as I can of the rest of my mind which is reduced to a minimum if I can do this by relaxation. The contact of that part of the mind wishing to be objective with that what is being observed as my body, bodily manifestations, and being forced because of the wish coming from my real feeling, then I have within this a certain three-centered unity. And the more concentrated, that is the more effort I make, the more for some reason or another I have this wish compelling me to do that kind of work in the midst of the obnoxious gasses around me, the more I become impervious, the more is this unity as a whole, a unit, a unit has no opening. I allow it to come in because I puncture separately with one or the other centers, but when they are not there any more and cannot function I cannot even think, I cannot even feel, and at the same time I am. It is the Being that dispels all such influences from earth, when the Being is at a higher level. And for that I don't need explanations, all I need is the result of an effort and the experience of that form of unity, and in ~~being~~ living there of course I solve the problem of solidity within myself, I may even solve the problem of permanency, but I surely will ~~not~~ solve the problem of not being interested in that what happens on ordinary earth because I don't live there. Now, it is not necessary simply

to be away for a little bit and then come back, but when I am away-- I've compared it to Moses going up to Mount Nebel. It was for the purpose of unification for him and with that he comes back with the formulation of that what is needed for Man -- how to live. And that was his task, and he never entered the Holy Land in order to atone for what was not right in him. Whenever a person wishes to become one for a different purpose than only to be a child of God, but the purpose that they maybe would like to get rid of the work of the earth, he is always forbidden to return to the earth to fulfill his task. When I am not wishing to go away from earth, regardless of whatever the conditions, I say, obnoxious gasses, I keep quiet and stay on earth. I don't make a mistake of sailing around it and making too much of in continuing and going through it and -- effects. I don't make the mistake a detour, and the wear and tear on the ship would simply exhaust me. And after a little while I would find myself without a ship. But I stay until the zilnotrago has been dispersed. And in the meantime, I Work. I talk for myself, to my little grandson within me, about ships, and ships are means of communication with eternity, and I discover in such conversation that there are different reasons and different laws and different ways of how communication can be made and how Work can be described from the clumsy ships to those that are just almost like ether, moving around almost at the wish of myself. The occupation of that what I wish to do in the midst of the kind of thing that perhaps would be dangerous for me is simply, you might say, to withdraw and remain contained in the midst of activity. I say it is much simpler, and you don't need the brain to try to explain it. All you need -- for yourself to Be, and the being itself does not require that much energy of explanation. When I say 'I am' I don't describe what I am, and what I'm doing. The fact of being is not that I will wash, or I will do this, or that, I will want to get rid of the obnoxious

gas. I stay. But I am. So the accent is then on a conscious state, to the extent that I can make that, and, as I say, in the midst of that, I happen to realize that God is omnipresent. Whenever I search for something that I would like to change, I'm really a fool because I know it is here, and it doesn't matter if one thing is the one way or another. Why wish for a change when I can be. But what has this to do with the (?).

Q: Because I was trying to relate the, ah, well of course now that you spoke that way, I can see that, that this producing a certain amount of --- emotional energy is not being still.....

Mr. Nyland: No, it isn't. Emotional is still part. Emotion, even if it is beautiful and pure is still part of that center. It has to be sacrificed for the benefit of the totality of the entity. Life has to be lost in the form in which we know it in order to have a new form of existence. But my attachments are always with that what is form, and very seldom essence, and even the thought that something of essence should stand on its own I cannot concieve of, because I haven't had that experience. Therefore, I hang onto the form, even if the form is an emotional quality which is life. But it is still not the kind I would like.

Q: No, I realize that. That's why I wanted to relate it to the twilight taste.

Mr. Nyland: That's right. It is a twilight. It is a certain transitory period that goes over.

Q: It is, was quite interesting as it was, and I find.....

Mr. Nyland: Yes, but at, but at the same time the result of Work can be instantaneous.

Q: Instantaneous?

Mr. Nyland: Yes, it can be for a moment instantaneous, and then there's no thought. The progress of growing from an unconscious to a conscious state is subject to twilight, but the result of a wish for being awake can be instantaneous in reaching at that moment--absoluteness. It is like a flash strikes one, a flash of lightening strikes one. The thunder is that what belongs to the phenomenal world as the law of twilight. Now, ask yourself, is this the kind of discussion helpful? Because you are party to it, and if you really think it is not helpful, then you're not right, because you should not allow me to talk like this. The accent of Tuesday is more and more on you, less and less on me. All I would like is to guide whatever your thoughts are, or your feelings, sometimes expressed and sometimes not clarified enough. But nevertheless, I should be subject to that what exists among you and whenever there is anything that you believe that is not right for you as food, you have a right to say 'this is not right for me -- give me something else'. When it is too theoretical, it is like burned food and you may as well throw it out. But if you can derive something from a little conversation like we have or elucidation of some questions, or a little bit of a different kind of a viewpoint, and if that can settle in you and you can take that with you and maybe turn it over and look at it from different angles so that it has still a kind of a vivid memory, that even after you leave that there is still something that you will remember tomorrow. On that will depend the value of a meeting like this, and the value of you spending energy to come here. And you have to consider it that serious -- that if you don't get that, and just sit, or just enjoy it a little, or because of this and that and so forth, and it does not enter into a real emotional state of that what belongs to your essence and beyond, that it does if

affect your Being the way it is, and that in that Being is not aroused a certain wish, inspirational because it is inside you -- towards the wish to actually to become -- to become a man -- and to use whatever there is as material in <u>your own</u> daily life -- and not to keep these meetings separate from your ordinary living -- but that more and more that what is being discussed, and has a certain quality, definitely not of this earth -- something that could be useful in life for yourself -- that it is up to you and that you have the responsibility of using it-- that even then the thought, the memory, the recalling, bringing it back when you remember -- tomorrow -- the day after -- whatever -- this kind of a meeting -- you ~~usually~~ visualize it, you see it, you feel it, that then with this something else is also starting in you, almost I would say, for God's sake --let me work -- if that can be there then the meetings have value. But if they don't, you know, you don't grow and you stay the same kind of a person, on earth, and no development of your emotional body -- and surely no development of your soul. And what is a man with just one and a half when he could be three? Why should a man stop when he sees the possibility of further growth? Why should he lose interest because it is a little difficult to Work and why should he shirk responsibility when he knows that is the only way he will ever become responsible as a man? I say more and more the accent is on you, as a group. You must compel me to talk, almost I would say, <u>your</u> language, so that that language expressed by you in your words, that I can link up with it and tell you what is your trouble, maybe, at what point, and then, walk a little further together. If you don't get that out of it, I'm <u>no good</u> as a teacher and you're no good as a group. And it becomes individual because the responsibility is individual. It is not a

group responsibility. It is a responsibility for you yourself, in the state in which you are, in which you know what you might need, or at least that you have a wish for something, for something of your life to help you to get a little further tomorrow, the day after--- next week -- TO GROW! I would almost say, what else will you do? Because you won't stop at the same place you know -- you will reduce -- you will shrink -- you will get wrinkled, you will get old prematurely and even with the little bits of attempts you make you will die because your body, neither your mind nor your feelings, can stand all the obnoxious gasses of our present'progressive civilization'. I hope you work. Good night everybody.